Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Part 20
The Expeditions of the 4th Year and the Incident of Slander

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 20 – The Expeditions of the 4th Year and the Incident of Slander
1st Edition – 2021

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Introduction

After the battle of Uḥud, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah with the Muslim army. Very soon he received news from Jibrīl عَلَيْهِ ٱلسَّلَامُ that the Quraysh were planning on coming back to Madīnah and confronting the Muslims once again.

The Muslims had only rested for a single night and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ called upon them once again. Only those people who had taken part in the battle of Uḥud had been summoned, however an exception was made for Jābir ibn ʿAbdullāh رَضِيَ ٱللَّٰهُ عَنْهُ. He had remained behind to look after his family whilst his father participated in the battle of Uḥud. His father was martyred and now Jābir رَضِيَ ٱللَّٰهُ عَنْهُ asked for permission to the join army. This was granted by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

The Muslim army left Madīnah and travelled to Ḥamrā al-Asad, which is to the south west. They waited there for the Qurayshi army, but they did not turn up. The Qurayshi army had decided to go back to Makkah, so there was no further confrontation.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was visited by a delegation from the tribes of Aḍal and al-Qārah. They presented themselves to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, saying that their tribes had embraced Islām. They

requested that some Companions رَضِيَٱللَّهُعَنْهُمْ be sent with them to teach them about Islām.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ accepted their request and sent ten Companions رَضِيَٱللَّهُعَنْهُمْ with them. When they reached al-Rajīʿ, the Companions رَضِيَٱللَّهُعَنْهُمْ were betrayed. The Banū Laḥyān were lying in wait and attacked the Muslims. During this confrontation, most of them were martyred.

Two Companions رَضِيَٱللَّهُعَنْهُمَا survived and were sold in Makkah. They were purchased by those families who had lost members in the battle of Badr. Both Companions رَضِيَٱللَّهُعَنْهُمَا were then killed in retaliation.

One of the Companions was Khubayb رَضِيَٱللَّهُعَنْهُ. Before he was executed, he requested to pray 2 Rakʿāh Ṣalāh. This then became a tradition for others who followed him and were in a similar predicament.

The incident at Bi'r Maʿūnah was another tragedy. Rasūlullāḥ صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent seventy of his Companions رَضِيَٱللَّهُعَنْهُمْ, to the people of Najd in the hope they would embrace Islām. The Companions رَضِيَٱللَّهُعَنْهُمْ were a special group comprising of Qurrā (scholars).

These Companions رَضِيَٱللَّهُعَنْهُمْ were also betrayed. ʿĀmir ibn Ṭufayl, one of the nobles of the Banū Āmir, with the help of the tribes of ʿUṣayyah, Riʿl and Dhakwān, attacked the Companions رَضِيَٱللَّهُعَنْهُمْ.

Only ʿAmr ibn Ummayah رَضِيَ ٱللَّهُ عَنْهُ survived. He had been freed by ʿĀmir ibn Ṭufayl because of an oath his mother had taken.

While ʿAmr ibn Ummayah رَضِيَ ٱللَّهُ عَنْهُ was making his way back to Madīnah, he came across two members of the Banū ʿĀmir. He had not realised that there was a treaty between them and the Muslims, so he killed them in retaliation for the attack on the Muslims.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ decided that blood money would now have to be paid to the Banū ʿĀmir for their tribe members who had been killed. The Banū al-Naḍīr, one of the remaining Jewish tribes in Madīnah, were the guarantors of the Banu ʿĀmir so they had to pay a share of the blood money.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went the locality of the Banū al-Naḍīr, to ask for their share. During his visit, they hatched a plan to kill him by throwing a boulder from above. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was informed of this treachery and left the area.

When the Companions رَضِيَ ٱللَّهُ عَنْهُمْ returned to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he informed them of the treachery and then commanded the Muslims to lay siege to their forts.

The Banū al-Naḍīr were eventually exiled from Madīnah. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ allowed them to take as much as they could with them, and they left, once and for all.

The Ploy of Abū Sufyān

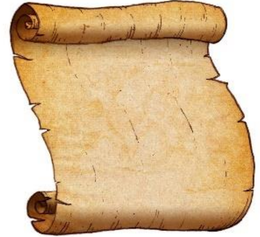
During the culmination of the battle of Uḥud, Abū Sufyān had promised that the Quraysh would meet the Muslims again at Badr the following year. Badr was the location of the first confrontation between the Muslims and the Quraysh. Abū Sufyān had not been present at that battle as he was with a caravan trying to avoid being intercepted by the Muslims. The battle of Badr had been a rout and the Quraysh had been defeated with many of their famous leaders falling on that day.

Abū Sufyān had made the promise to meet the Muslims, but deep inside, he did not want to go. He had to think of a ploy through which he could save himself from shame and dishonour. He wished that Rasūlullāh ﷺ would also not go to Badr, so he could then lay the blame on the Muslims.



The False Message

There was a man by the name of Nuʿaym ibn Masʿūd, who happened to be going to Madīnah. Abū Sufyān told him to relay a message to the Muslims that the Quraysh are raising a big strong army and it would be better for them if they did not go to Badr to confront them. The purpose of this message was to scare the Muslims to prevent them from leaving Madīnah.



Abū Sufyān paid Nuʿaym ibn Masʿūd to send the message and Nuʿaym made his way north to Madīnah. As per the instructions of Abū Sufyān, he passed on the message to the Muslims. When the Muslims heard the news, it had the opposite effect than expected. Rather than getting scared, they were now even more eager to confront the Quraysh. The Muslims recited:

حسبنا الله ونعم الوكيل

"Allāh is sufficient for us and He is the best Disposer of affairs"

The Muslim army left Madīnah for Badr to fulfil the promise made to Abū Sufyān the previous year within the mountains of Uḥud.

Gazwah Badr al-Mawʿid

Rasūlullāh ﷺ had stayed in Madīnah after the previous expedition – Gazwah Dhāt al-Riqāʿ until the end of the month of Rajab. He then left in the month of Shaʿbān with fifteen hundred Companions رَضِيَ ٱللَّهُ عَنْهُمْ and they made their way south to the Market place of Badr. The Muslim army reached Badr and waited eagerly for the Quraysh.

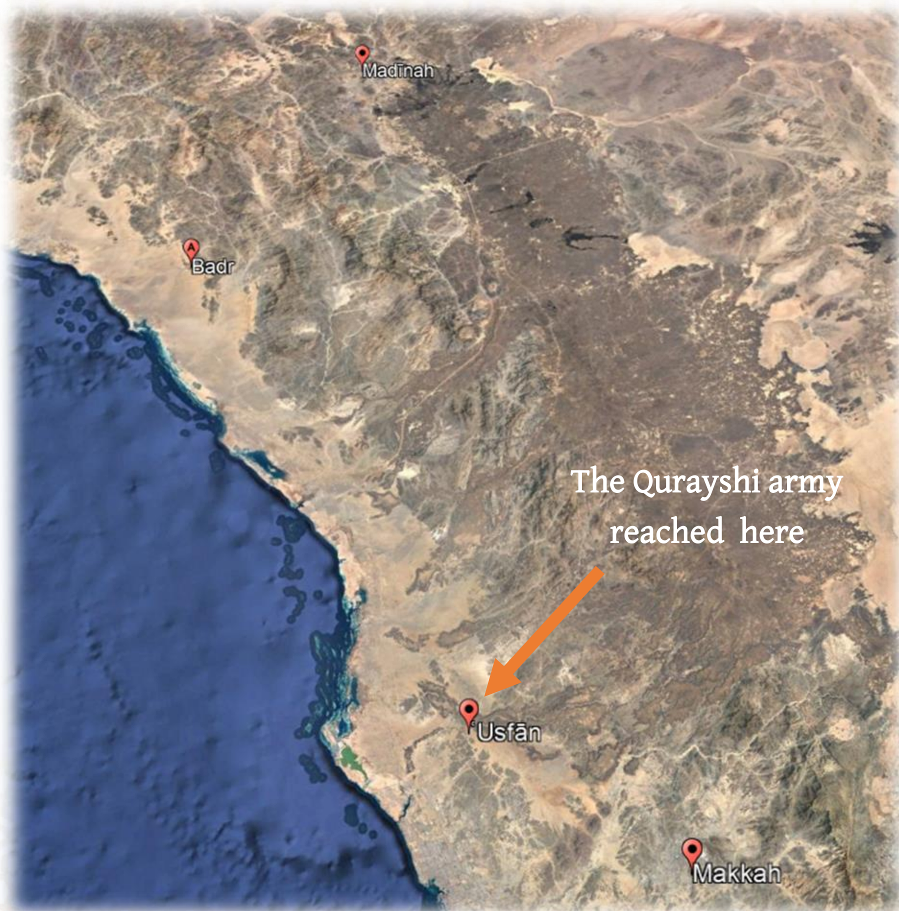
Abū Sufyān had also left Makkah with the Qurayshi army but they could not sum up the courage to fight the Muslim army. They reached a place called Murr al-Ẓahrān and returned. Other opinions say that they reached ʿUsfān and then made an about turn.



The excuse used was that this was a year of famine and not a year to fight. If it was a fertile year, then the animals would be able to feed and the army would be able to drink their milk, however this would not be possible in this dry year.

Rasūlullāh ﷺ waited in Badr for 8 days and when there was no sign of the Qurayshi army, he returned to Madīnah with his Companions رَضِيَ ٱللَّهُ عَنْهُمْ.

According to other reports, a large market used to take place at Badr, so the Muslims traded for three days and made large profits. This was unexpected as they had expected confrontation but instead, they returned to Madīnah with the blessings from their financial activities.



The Revelation

Upon this incident, the following verses were revealed:

ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ
ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ﴿١٧٢﴾
ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ
فَزَادَهُمْ إِيمَـٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾
فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟
رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَـٰنُ
يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾[1]

"Those [believers] who responded to Allāh and the Messenger after injury had struck them. For those who did good among them and feared Allāh is a great reward. Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs." So they returned with favour from Allāh and bounty, no harm having touched them. And they pursued the pleasure of Allāh, and Allāh is the possessor of great bounty. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers."

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[1] Surah Āl-ʿImrān verses 172-175

Summary of Gazwah Badr al-Mawʿid

Battle Number	14	
Name of the Battle	Badr al-Mawʿid	
Date of the Battle	4AH	Dhul Qaʿdah
Reason for Expedition	The Muslims went to meet the Quraysh as per Abū Sufyān's promise the previous year in Uḥud	
Location	Badr	
Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in charge of affairs in Madīnah	ʿAbdullāh ibn Abū Rawāḥah رَضِيَٱللَّهُعَنْهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abū Ṭālib رَضِيَٱللَّهُعَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	1500	
Number of enemy forces or information about them	2000	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	More than 8 days	
Type of Battle	Defensive	
Verses of Qur'ān narrated in relation to Expedition	Sūrah Āl-ʿImrān verses 172-175	
Outcome of Battle	The Muslims arrived at Badr, but the Quraysh did not turn up	

Summary of Events in the 4th Year of Hijri

Muḥarram

- Abū Salamah رَضِيَ ٱللَّهُ عَنْهُ led an expedition to Ṭulayḥah al-Asadī, where they managed to gather spoils and also take captives
- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent ʿAbdullāh ibn Unays رَضِيَ ٱللَّهُ عَنْهُ to put an end to Khālid ibn Sufyān. He was successful in his mission and returned safely to Madīnah

Ṣafar

- An expedition was sent to Rajīʿ
- The incident of Bi'r Maʿūnah took place

Rabīʿ al-Awwal

- The Banū al-Naḍīr broke their treaty with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. The Muslims laid siege to their forts and they were eventually exiled

Jumādā' al-Ūlā'

- The grandson of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, ʿAbdullāh ibn ʿUthmān ibn ʿAffān, passed away aged 6. He was the son of Ruqayyah رَضِيَ ٱللَّهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Shaʿbān

- The Gazwah of Badr al-Mawʿid took place
- Ḥussain ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُ was born, the son of Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Shawwāl

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ married Umm Salamah bint Abū Umayyah رَضِيَ ٱللَّهُ عَنْهَا

Other Events in this Year

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ commanded Zayd ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ to learn the book of the Jews, and he did so in fifteen days

Gazwah Dūmah al-Jandal

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ spent the rest of the 4th year in Madīnah. In the 5th year, in the month of Rabīʿ al-Awwal, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ received news that the people of Dūmah al-Jandal wanted to attack Madīnah. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took one thousand Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ and left Madīnah on the 25th of Rabīʿ al-Awwal. Dūmah al-Jandal was over 350 miles north of Madīnah.



As soon as the people of Dūmah al-Jandal found out the Muslim army was coming, they dispersed. There was no confrontation and the Muslims returned to Madīnah, entering the city on the 20th of Rabīʿ al-Thāni. The expedition lasted just under a month.

Summary of Gazwah Dūmah al-Jandal

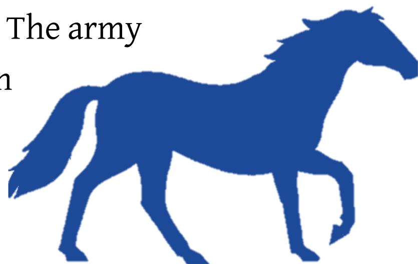
Battle Number	15	
Name of the Battle	Dūmah al-Jandal	
Date of the Battle	5AH	Rabīʿ al-Awwal
Reason for Expedition	The Muslims received news that the Arabs of the north were preparing an army to attack the Muslims	
Location	Dūmah al-Jandal	
Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in charge of affairs in Madīnah	Sabāʿ ibn ʿUrfuṭah رَضِيَٱللَّهُعَنۡهُ	
Standard Bearer for the Muslim Army		
Leader of the enemy forces	Akīdar ibn ʿAbd al-Malik	
Number of Muslims	1000	
Number of enemy forces or information about them	The tribe of Dūmah al-Jandal	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Around a month	
Type of Battle	Attack	
Verses of Qur'ān narrated in relation to Expedition		
Outcome of Battle	No confrontation occurred; Muslims returned to Madīnah	

Gazwah Banū al-Muṣṭaliq

Rasūlullāh ﷺ received news that al-Ḥārith ibn Abū Ḍirār, who was the leader of the Banū al-Muṣṭaliq, was gathering a sizeable army in order to attack the Muslims.

Rasūlullāh ﷺ sent Buraydah ibn al-Ḥusayb Aslamī رَضِيَ ٱللَّهُ عَنْهُ to see if this news was correct. Buraydah رَضِيَ ٱللَّهُ عَنْهُ returned and confirmed that the news was true. Rasūlullāh ﷺ them ordered the Companions رَضِيَ ٱللَّهُ عَنْهُمْ to prepare for battle and they got ready right away.

In the month of Shaʿbān, Rasūlullāh ﷺ left Madīnah with seven hundred Companions رَضِيَ ٱللَّهُ عَنْهُمْ. The army also had thirty horses with them, ten belonged to the Muhājirūn and twenty to the Anṣār.

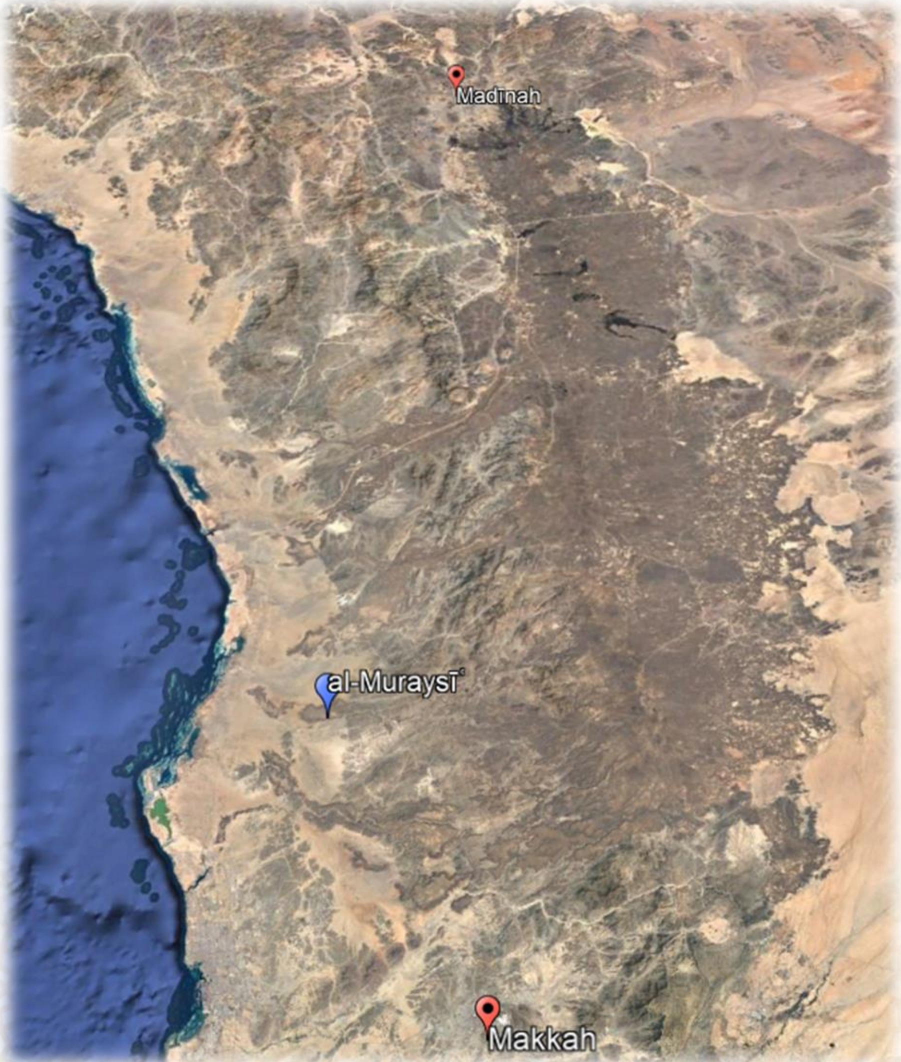


Due to the possibility of obtaining spoils, a large group of hypocrites also joined the army. These people had never taken part in any expedition before.

Rasūlullāh ﷺ left Zayd ibn Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ in charge in Madīnah. From the wives of Rasūlullāh ﷺ, ʿĀ'ishah and Umme Salamah رَضِيَ ٱللَّهُ عَنْهُمَا accompanied him on this expedition.

Al-Muraysīᶜ

The Muslim army proceeded quickly and headed to one of the watering holes of the Banū al-Muṣṭaliq called al-Muraysīᶜ. The map below shows the approximate location which is just under 200 miles south of Madīnah, close to the sea shore.



The Muslim army caught the Banū al-Muṣṭaliq by surprise whilst they were watering their animals. In the encounter, ten people from the Banū al-Muṣṭaliq fell.

A total of 2,000 camels and 5,000 goats were taken as booty. A total of 200 households of the Banū al-Muṣṭaliq were also taken captive by the Muslims.



Juwayriyah رَضِيَ ٱللَّهُ عَنۡهَا

One of the captives was Juwayriyah, the daughter of al-Ḥārith ibn Abū Ḍirār, the leader of the Banū al-Muṣṭaliq. When the spoils of war were distributed amongst the Companions رَضِيَ ٱللَّهُ عَنۡهُمۡ, she came into the share of Thābit ibn Qays رَضِيَ ٱللَّهُ عَنۡهُ.

Thābit ibn Qays رَضِيَ ٱللَّهُ عَنۡهُ made Juwayriyah into a Mukātibah. A Mukātib is that slave who could earn their freedom after earning a certain amount of money.

Juwayriyah came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and said 'Do you know that I am Juwayriyah. I am the daughter of the leader of the Banū al-Muṣṭaliq, al-Ḥārith ibn Abū Ḍirār. During the distribution, I was given to Thābit ibn Qays رَضِيَ ٱللَّهُ عَنۡهُ in his share and he has made me into a Mukātibah. I have come to you to seek help in paying the Kitābat (which was the money needed to gain her freedom).'

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said that he would tell her something which was even better than that. If she preferred, he would pay the money, make her free and then marry her.

Juwayriyah agreed to this proposal from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

The Decision

Al-Ḥārith ibn Abū Ḍirār came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and told him that he was the leader of the Banū al-Muṣṭaliq and his daughter could not stay as a servant. He requested that she be freed.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Wouldn’t it be better if we left this decision to Juwayriyah herself?’ Al-Ḥārith ibn Abū Ḍirār went to his daughter Juwayriyah and told her that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ has left the decision to her.

Juwayrīyah رَضِيَ ٱللَّهُ عَنْهَا said, ‘I choose Allāh and his Messenger.’

جويرية بنت الحارث

The Ransom

In another narration by ʿAbdullāh ibn Ziyād رَضِيَ ٱللَّهُ عَنْهُ, he mentions that al-Ḥārith ibn Abū Ḍirār came to Madīnah with lots of camels to ransom his daughter. Two of these camels were very precious, so he hid them outside the city with the intention of collecting them on his way back.



He arrived in Madīnah and presented the rest of the camels to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that this was the ransom for his daughter Juwayriyah رَضِيَ ٱللَّهُ عَنْهَا.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked him about the camels which he had hidden before he entered the city. Upon hearing this, al-Ḥārith ibn Abū Ḍirār said:

اشهد انك رسول الله

'I bear witness indeed, you are the Messenger of Allāh'

No one had knowledge of these camels except Allāh سُبْحَانَهُ وَتَعَالَى. Therefore, Allāh سُبْحَانَهُ وَتَعَالَى must have informed Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

The Freeing of the Slaves.

Rasūlullāh ﷺ married Juwayriyah رضي الله عنها. When the Companions رضي الله عنهم found out about the marriage, they freed all the people who had been captured from the Banū al-Muṣṭaliq.

The reason behind this decision was that these people were now related to Rasūlullāh ﷺ through his marriage to Juwayriyah رضي الله عنها.

فَتَسَامَعَ تَعْنِي النَّاسَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ تَزَوَّجَ جُوَيْرِيَةَ فَأَرْسَلُوا مَا فِي أَيْدِيهِمْ مِنَ السَّبْيِ فَأَعْتَقُوهُمْ وَقَالُوا أَصْهَارُ رَسُولِ اللَّهِ صلى الله عليه وسلم
فَمَا رَأَيْنَا امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَةً عَلَى قَوْمِهَا مِنْهَا أُعْتِقَ فِي سَبَبِهَا مِائَةُ أَهْلِ بَيْتٍ مِنْ بَنِي الْمُصْطَلِقِ[2]

ʿĀ'ishah رضي الله عنها narrates 'When the people heard that Rasūlullāh ﷺ married Juwayriyah رضي الله عنها, they released the captives they had in their possession and freed them saying, they are the in-laws of Rasūlullāh ﷺ.We didn't see any woman who was more of a blessing for her people than Juwayriyah رضي الله عنها. One hundred households from the Banū al-Muṣṭaliq were freed on account of her.'

[2] Sunan Abū Dāwūd 3931

The Incident of Slander

On the way back from the Gazwah of Banū al-Muṣṭaliq, an incident occurred concerning ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا. This incident is explained in detail in a Ḥadīth in Ṣaḥīh al-Bukhāri narrated by ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا herself.

She mentions that she had drawn the lot to travel with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ after the commandment of Ḥijāb (veiling), had been Revealed. She was travelling in a howdah, which is a seat used to sit upon a camel's back. The howdah was concealed, so you could not see who was inside. ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا was also young (around 13 years of age) and light in weight, so the people carrying the howdah would probably not know if she was actually inside or not.

The army had been camped and it was announced that they were going to depart. ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا got up and went away from the camp to answer the call of nature.

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا came back to her animal after she had finished and when she put her hand to her chest, she found that her necklace was missing. The necklace was made from Ẓafār beads.



ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا went back to look for the necklace and by the time she came back, the army had left. The people who were carrying her howdah had lifted it up.

ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا went back to the place where she was staying thinking that they will soon realise she is missing and come back for her.

Ṣafwān ibn al-Muʿaṭṭal رَضِيَ اللَّهُ عَنْهُ

ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا got back to her place and was overcome by sleep. Ṣafwān ibn al-Muʿaṭṭal رَضِيَ اللَّهُ عَنْهُ would remain behind the army and collect any items which had been left behind.

He reached the place where ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا was in the morning and saw someone sleeping. He had seen ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا before the commandment of veiling, so he knew who she was. As soon as he recognised her, he said:

إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ

When ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا heard these words, she woke up and immediately covered her face.

Ṣafwān ibn al-Muʿaṭṭal رَضِيَ اللَّهُ عَنْهُ put his camel down and drew back.

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا climbed upon the camel, then Ṣafwān ibn al-Muʿaṭṭal رَضِيَ ٱللَّهُ عَنْهُ took its reigns. He led the camel until they reached the army at midday. No conversation took place between them at all, apart from the words he uttered when he saw her.

The False Information

When Ṣafwān ibn al-Muʿaṭṭal رَضِيَ ٱللَّهُ عَنْهُ arrived with ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا, some people from among the hypocrites started to spread false information. The chief instigator was ʿAbdullāh ibn Ubay ibn Salūl, the leader of the hypocrites.

The Muslim army arrived in Madīnah and ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا fell ill. She remained unwell for an entire month and was unaware of the false rumours which were circulating. She did however recognize that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was not giving her the normal attention he used to when she would be ill. He would come and ask members of the household about her health and then leave. He would not ask her directly; therefore, this raised some doubts within her and increased her anguish.



On one occasion she went with Umm Misṭah رَضِيَ ٱللَّهُ عَنْهَا to al-Manāṣiʿ which was the place where they used to go to answer the call of nature. In those days, there were no places within the houses where a person could go to relieve themself.

On the way back Umm Misṭah رَضِيَٱللَّهُعَنْهَا stumbled over her robe and said an unpleasant word about her son Misṭah رَضِيَٱللَّهُعَنْهُ. Upon hearing this, ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا asked her how she could say such a thing about a person who was present in the battle of Badr.

Umm Misṭah رَضِيَٱللَّهُعَنْهَا then asked ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا, had she not heard what he had been saying. She then related what the people had been saying about her and this further increased her illness.

ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا wanted to know more about this news so she asked Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ for permission to go to her parents' house, which he granted.

When ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا arrived at the house of her parents, she asked her mother, Umm Rūmān رَضِيَٱللَّهُعَنْهَا, about these rumours. Her mother told her not to worry about them and from this she gathered that people had been saying things.

ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا also asked if her father, Abū Bakr رَضِيَٱللَّهُعَنْهُ knew about these rumours. Umm Rūmān رَضِيَٱللَّهُعَنْهَا said he knew about them. ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا started to cry and her agony could be heard.

Abū Bakr رَضِيَٱللَّهُعَنْهُ had been reciting the Qur'ān in the upper section of their house. Upon hearing the cry of ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا, he came down and asked what was happening.



Umm Rūmān رَضِيَ ٱللَّهُ عَنْهَا told Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ, that ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا now knew about the rumours. Upon hearing this, Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ could not hold back his tears.

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا now started to shiver and her mother Umm Rūmān covered her with all the sheets she had in the house. ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا spent the whole night crying; her tears did not stop for even a single moment.

The Consultation

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had not received any Revelation regarding this issue so he called ʿAlī and Usāmah ibn Zayd رَضِيَ ٱللَّهُ عَنْهُمَا for consultation.

Usāmah رَضِيَ ٱللَّهُ عَنْهُ said there was no questioning the chastity and purity of the family members of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. This was more apparent than the sun. There was no need to consult on this matter. However, if Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wanted an opinion then it would be:

و ما نعلم الا خيراً

We do not know anything except good (about the family members and wives of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

ʿAlī رَضِيَ ٱللَّهُ عَنْهُ advised that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ should question the maid servant of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا, Barīrah رَضِيَ ٱللَّهُ عَنْهَا, who would tell the truth. The reason for saying this was that the servants were more aware of what happens within the households than the men. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ knew that she would be exonerated very soon by Allāh سُبْحَانَهُ وَتَعَالَى but meanwhile, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ could ask Barīrah رَضِيَ ٱللَّهُ عَنْهَا.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ called Barīrah رَضِيَ ٱللَّهُ عَنْهَا and asked her whether she testified he was the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى. She replied in the affirmative. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then told her that he was going to ask her something and she must answer truthfully and not hide anything from him. Barīrah رَضِيَ ٱللَّهُ عَنْهَا assured Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that she would do so.

Rasūlullāh then asked Barīrah رَضِيَ ٱللَّهُ عَنْهَا if she ever saw anything which aroused suspicion? This question was related to ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا.

Barīrah رَضِيَ ٱللَّهُ عَنْهَا took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said she had never seen anything from ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا which could be considered as a fault or blameworthy except that she is a young girl. She falls asleep, leaving the dough of her family exposed, so the young goats would come and eat it.



The Speech of Rasūlullāh ﷺ

After hearing the response of Barīrah رَضِيَٱللَّهُعَنْهَا, Rasūlullāh ﷺ entered the Masjid and climbed upon the pulpit. He gave a speech and complained about the person who had caused his family much harm through these slanderous accusations. Rasūlullāh ﷺ asked the Companions رَضِيَٱللَّهُعَنْهُمْ for assistance against him.

Rasūlullāh ﷺ said that he knew nothing but good about his family and they have blamed a man about whom he knew nothing but good (meaning Ṣafwān ibn al-Muʿaṭṭal رَضِيَٱللَّهُعَنْهُ). He never entered his house except with Rasūlullāh ﷺ.

Saʿad ibn Muʿādh رَضِيَٱللَّهُعَنْهُ, from the tribe of Aws, stood up and said he would assist him, whether this person was from the Aws or the Khazraj. When he said this, Saʿad ibn ʿUbādah رَضِيَٱللَّهُعَنْهُ who was a leader from the Khazraj, got up and said that Saʿad ibn Muʿādh رَضِيَٱللَّهُعَنْهُ would not kill the person. If the accused were from his tribe then they would be the ones to pass sentence.

Upon hearing this, the cousin brother of Saʿad ibn Muʿādh رَضِيَٱللَّهُعَنْهُ, Usayd ibn Huḍayr رَضِيَٱللَّهُعَنْهُ got up and accused Saʿad ibn ʿUbādah رَضِيَٱللَّهُعَنْهُ of arguing on behalf of the hypocrites.

The Aws and Khazraj then started to argue until Rasūlullāh ﷺ descended from the pulpit and calmed the situation down.

The Visit of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا had cried on that day as well. Her tears had not ceased, even for a short while. She spent the night crying, and, in the morning, her parents came and sat by her.



She was with her parents when a woman from the Anṣār asked permission to enter. She was granted permission, and the woman came and sat with her. The Anṣāri woman also started to weep with ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا

Suddenly, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ arrived at their house, gave Salām and sat down close to ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا. ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا said that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had not sat with her since what had been said and he had not received any Revelation with regards this issue for an entire month.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ praised Allāh سُبْحَانَهُ وَتَعَالَىٰ and then addressed ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا. He said that he had heard such and such news about her. If she was innocent then Allāh سُبْحَانَهُ وَتَعَالَىٰ will declare her innocent, however if she has committed wrong then she should ask Allāh سُبْحَانَهُ وَتَعَالَىٰ for forgiveness and repent to him. For when a slave confesses their sin and repents, Allāh سُبْحَانَهُ وَتَعَالَىٰ accepts their repentance.

The Reply of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had finished addressing ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا, her crying stopped until she did not even feel a drop. She asked her father Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ to reply to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on her behalf. He said that he did not know what to say to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. She then asked her mother to answer Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ on her behalf. She also said she did not know what to say to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا then replied herself. She said that she was a girl of a young age and did not have a lot of knowledge of the Qur'ān. She told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ about what he had heard and that Allāh سُبْحَانَهُ وَتَعَالَىٰ knew she was innocent. She mentioned the verses in the Qur'ān which were related to Yaʿqūb عَلَيْهِ ٱلسَّلَامُ, the father of Yūsuf عَلَيْهِ ٱلسَّلَامُ:

فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ[3]

"So, patience is best. It is Allāh whose help is sought against what you describe".

After she said these words, she went and laid on her bed.

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[3] Sūrah Yūsuf verse 18

The Declaration of Innocence

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا said that she knew Allāh سُبْحَانَهُۥ وَتَعَالَىٰ would prove her to be innocent and she thought that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would see a dream declaring her innocence. She did not realize that Allāh سُبْحَانَهُۥ وَتَعَالَىٰ would send down Revelation in this matter.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was still there with the people of her household when the Revelation started to come down. The days were cold but Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ started to sweat. His perspiration dropped off his body like pearls due to the weight of the Revelation.

When the Revelation stopped, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ smiled and the first words he said were 'O ʿĀ'ishah, Allāh has declared your innocence'.

Allāh سُبْحَانَهُۥ وَتَعَالَىٰ had revealed 10 verses from Sūrah al-Nūr declaring the innocence and chastity of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا:

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ
هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى
تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ [4]

[4] Sūrah al-Nūr verse 11

"Those who have come up with the false imputation are a gang among you. Do not think it is bad for you; rather, it is good for you. Every one of them is liable for what he earned of the sin. And the one who played the major role in it, for him there is a mighty punishment." (11)

لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَـٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَـٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾

"Why - when you (O believers) heard of it - did the believing men and the believing women not think well about their own selves, and (why did they not) say, "This is a manifest lie"." (12)

لَوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَآءِ فَأُولَٰٓئِكَ عِندَ اللهِ هُمُ الْـكٰذِبُوْنَ ﴿١٣﴾

"Why did they (the accusers) not bring four witnesses to prove this? So, as they did not bring the witnesses, they are the liars in the sight of Allāh." (13)

وَلَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ فِى الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِىْ مَا اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

"Had it not been for the grace of Allāh upon you, and His mercy in this world and in the Hereafter, a severe punishment would have reached you for what you indulged in." (14)

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ
عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾

"When you were welcoming it with your tongues and were saying with your mouths something of which you had no knowledge, and were taking it as a trivial matter, while in the sight of Allāh it was grave." (15)

وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَـٰذَا سُبْحَـٰنَكَ
هَـٰذَا بُهْتَـٰنٌ عَظِيمٌ ﴿١٦﴾

"And why, when you heard of it, did you not say, "It is not for us to speak about this. Pure are You (O Allāh). This is a terrible calumny"." (16)

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾

"Allāh admonishes you never to repeat something like this, if you are believers." (17)

وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَـٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

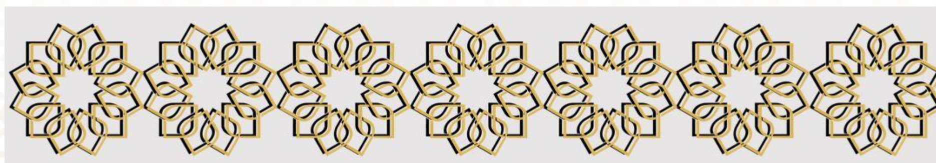
"Allāh makes the signs clear to you, and Allāh is All-Knowing, All-Wise." (18)

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَـٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ
أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

"Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter. Allāh knows, and you do not know." (19)

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

"Had it not been for the grace of Allāh upon you, and His mercy, and that Allāh is Very-Kind, Very-Merciful (you would have been destroyed)." (20)



The People are Informed

Rasūlullāh ﷺ left the house of Abū Bakr رَضِيَٱللَّهُعَنْهُ and went to the Masjid. He gave a Khuṭbah to the general congregation and related the verses which had been revealed declaring the innocence of ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا.

Allāh سُبْحَانَهُۥوَتَعَالَىٰ had declared her innocence with divine Revelation. These verses will be read and heard by one and all, until the end of days. Whether this is in Ṣalāh, during the recitation of the Qur'ān or even just listening to the verses.

Those people who had been involved in spreading the rumours, were then sentenced by Rasūlullāh ﷺ.



Summary of Gazwah Banū al-Muṣṭaliq

Battle Number	16	
Name of the Battle	Banū al-Muṣṭaliq	
Date of the Battle	5AH	Shaʿbān
Reason for Expedition	The Muslims received news that the Banū al-Muṣṭaliq were gathering a force to attack Madīnah	
Location	al-Muraysīʿ	
Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Zayd ibn Ḥarithah رَضِيَ ٱللَّٰهُ عَنْهُ	
Standard Bearer for the Muslim Army	Abū Bakr & Saʿad ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُمَا	
Leader of the enemy forces	al-Ḥārith ibn Abū Ḍirār	
Number of Muslims	700	
Number of enemy forces or information about them	Banū al-Muṣṭaliq	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Close to a month	
Type of Battle	Attack	
Verses of Qur'ān narrated in relation to Expedition	Verses from Sūrah al-Nūr & Sūrah al-Munāfiqūn.	
Outcome of Battle	The Muslims were victorious, all captives were freed	

The Command of Tayammum

From some narrations we are informed that on the same return journey from Gazwah Banū al-Muṣṭaliq, ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا lost her necklace once again. In another narration, it mentions that she lost her necklace on a different occasion. Whilst searching for the necklace, the whole party had stopped. The morning arrived and there was no water.

Allāh سُبْحَانَهُ وَتَعَالَى then sent down the verses of Tayammum. The Companions رَضِيَ اللَّهُ عَنْهُمْ performed Tayammum and recited their morning Prayer. They were all extremely happy.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ was especially happy and addressed his daughter ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, saying the following words:

انك لمباركة انك لمباركة انك لمباركة

'Indeed, you are blessed, indeed you are blessed, indeed you are blessed'.

Special Qualities of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا

Imām Baghawī رَحِمَهُ ٱللَّهُ, in the commentary of the verses in Sūrah al-Nūr, mentions that there are some special qualities which ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا was blessed with. These qualities were exclusive to her and were not bestowed to any of the other wives of Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ. These are as follows:

- In various Aḥādīth, it is mentioned that Jibrīl عَلَيْهِ ٱلسَّلَامُ came with an image of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا on a silk cloth and presented it to Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ, saying that this was his wife in this world and the hereafter.

- She was the only wife of Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ who had not been married before. All the other wives of Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ had been married previously and either been widowed or divorced.

- Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ spent his final days with ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا. He passed away in her house whilst he lay in her lap.

- Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ was buried in the place he passed away, in the house of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا.

- Revelation would come to Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ whilst he would be lying next to ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا, covered in the same

sheet. This would not happen with any other wife of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

- News of her innocence came in the form of Divine Revelation from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ.

- She is the daughter of a Khalīfah (Abū Bakr رَضِيَٱللَّهُعَنۡهُ) and is a 'Ṣiddīqah'. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ had promised forgiveness and bountiful sustenance for them during their lifetimes. (Maẓharī).

ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا was known as a generous, pious, and humble person. She used to fast a lot and perform Ḥajj every year. She would also free slaves like her father, Abū Bakr رَضِيَٱللَّهُعَنۡهُ used to do. She is also known as one of the Companions رَضِيَٱللَّهُعَنۡهُمۡ who narrated the most Aḥādīth. In Rawḍatuṣ Ṣāliḥin, it is mentioned that she has narrated 2210 Aḥādīth, out of which 174 can be found in both Ṣaḥīḥ al-Bukhārī and Ṣaḥīh Muslim.

ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا was blessed with a deep understanding of our religion. Many of the Companions رَضِيَٱللَّهُعَنۡهُمۡ used to seek advice from her.



عَنْ أَبِي مُوسَى قَالَ مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثٌ قَطُّ

فَسَأَلْنَا عَائِشَةَ إِلاَّ وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا[5]

Abū Mūsā' رَضِيَ اللَّهُ عَنْهُ narrates, "Never was a Ḥadīth unclear to us, the Companions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and we asked ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, except that we found some knowledge concerning it with her."

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا passed away during the latter of days of the Khilāfah of Amīr Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ, in the year 58 Hijrah. She was 63 years old at the time. She was buried in Baqīʿ in the evening, as per her bequest.

During her life, she was able to benefit many people, informing us of the habits and behaviour of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the members of his household. Even today, her many narrations are read and taught daily in our Madāris. May Allāh سُبْحَانَهُ وَتَعَالَى enable us to protect the honour of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, appreciate her contribution to Islām, and may Allāh سُبْحَانَهُ وَتَعَالَى grant her the highest status in Jannah.

[5] Jāmiʿ al-Tirmidhī 3383

Summary

The Quraysh had promised to meet the Muslims one year after the battle of Uḥud. This meeting was to take place in Badr, the location of the first battle between the Muslims and the Quraysh. Abū Sufyān did not want to go, so he tried to intimidate the Muslims by sending them false information which would discourage them from going to battle. The information had the opposite effect, and the Muslims became even more eager to meet the Quraysh once again.

They marched from Madīnah and arrived in Badr. Meanwhile, the Qurayshi army had left Makkah but turned back soon after. The excuse they used was that this was a year of famine. The Muslims then traded in the market at Badr and gained large profits. After this, they returned to Madīnah.

The Muslims then received news, that the people of Dūmah al-Jandal were preparing to attack them. The Muslim army marched north and as soon as the enemy found out about them, they quickly dispersed.

The Gazwah of Banū al-Muṣṭaliq then followed. It was now the turn of another Arab tribe to muster up a force to confront the Muslims and attack Madīnah. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ set off with an army and headed south. They caught the enemy by surprise and

made light work of them. Two hundred families were taken as captives as well as 2,000 camels with 5,000 goats.

Juwayriyah رَضِيَٱللَّهُعَنۡهَا was the daughter of the tribe's leader. She had also been captured and made a Mukātibah by the Companion رَضِيَٱللَّهُعَنۡهُ in whose share she had been allotted. She came to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ asking for assistance in paying her ransom. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said he would help pay her ransom, and free her if she agreed to marry him. This proposal was accepted by Juwayriyah رَضِيَٱللَّهُعَنۡهَا and she became one of the mothers of the believers.

As a result of this marriage, all the people from the Banū al-Muṣṭaliq who had been captured were freed by the Companions رَضِيَٱللَّهُعَنۡهُمۡ, as they were now related to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

Al-Ḥārith ibn Abū Ḍirār, the leader of the Banū al-Muṣṭaliq, then came to Madīnah to ransom his daughter and hid 2 camels before he came into the city. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ informed him of this and he admitted that Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was indeed Allāh's Messenger. Juwayriyah رَضِيَٱللَّهُعَنۡهَا was given a choice by Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ whether she wanted to go back with her father or stay with him. She chose Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

On the way back from that expedition, the famous incident of slander took place against ʿĀ'ishah رَضِيَٱللَّهُعَنۡهَا. She had lost her necklace whilst away from the camp and by the time she had

returned, they had left. The party did not realise she was not in the howdah, because it was concealed. Furthermore, due to her light weight, they would not have realised, she was not in it.

Ṣafwān ibn al-Muʿaṭṭal رَضِيَ ٱللَّهُ عَنْهُ arrived and saw her. He had recognized her as he had seen her before the verses of the veil had been Revealed. His words woke up ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا and she covered her face immediately. Ṣafwān رَضِيَ ٱللَّهُ عَنْهُ then took her back on his camel and caught up with the army.

This incident caused false rumours to spread and one of the main people spreading these rumours was the leader of the hypocrites, ʿAbdullāh ibn Ubay.

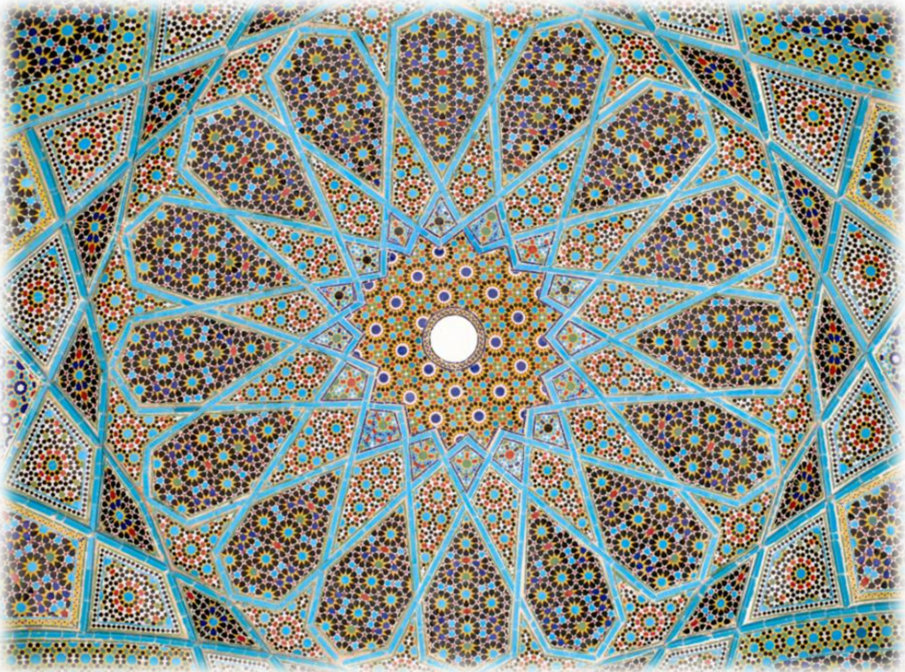
Initially ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا was oblivious to these rumours and when she found out about them, she asked permission to go to her parents' house. She cried constantly and was also ill.

Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ consulted Usāmah and ʿAlī رَضِيَ ٱللَّهُ عَنْهُمَا as to what he should do. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ suggested that he should question her maid servant Barīrah رَضِيَ ٱللَّهُ عَنْهَا. Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ questioned her and was satisfied with the answer which indicated the innocence of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا.

An entire month had passed by without any Revelation concerning this issue. Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ then came to visit ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا at her father's house and during this visit, Allāh

سُبْحَانَهُ وَتَعَالَىٰ sent down the Revelation. Ten verses from Sūrah al-Nūr were revealed declaring her innocence.

Allāh سُبْحَانَهُ وَتَعَالَىٰ could have chosen a multitude of ways to show her innocence; however, he had chosen this would-be divine Revelation. Generations after generations would recite these verses daily showing the lofty status of ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا.




أم المؤمنين
عائشة
بنت أبي بكر
رضي الله عنها

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 20 – The Expeditions of the 4th Year and the Incident of Slander

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